



STRATEGY FOR THE DEVELOPMENT OF RELIGIOUS WORSHIP AND RELIGIOUS TOLERANCE AT WIDYA DHARMA PAUD IN BANJARMASIN CITY, INDONESIA

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Abstract:

Widya Dharma TK PAUD Banjarmasin City is a school that has students from various religions, including; Islam, Christianity, Catholicism and Buddhism. This school in the development of religious aspects emphasizes on 2 (two) religious dimensions, namely the first early childhood is very important to be introduced about religion so that children are internalized in religious values in worship. Second, children are instilled in the nature of religious tolerance from an early age so that children are accustomed to tolerance among their peers despite their different religions. Based on this brief background, the researcher focused on 2 (two) research focuses, namely: 1) the strategy for developing religious worship in Widya Dharma TK PAUD Banjarmasin; and 2) the strategy of cultivating religious tolerance in Widya Dharma TK PAUD Banjarmasin. This study uses a qualitative research approach directed at field research. Subjects in this study were religious teachers of Islam, Christianity, Catholicism and Buddhism. While the object of this research is the strategy of developing religious worship and religious tolerance. Data collecting techniques with interviews, observation and documentation. The validity of the data was measured using method and source triangulation techniques. Data analysis was carried out by steps of data reduction, data presentation and conclusion drawing. The results of research on the development strategy of religious worship in Widya Dharma TK PAUD Banjarmasin City has 3 (three) development activities, namely: (1) routine activities, including; prayer together with different prayer ways/attitudes but the contents of the prayer are common and use Indonesian, English and Mandarin; (2) integrated activities, including; activities to develop cognitive, physical motor, language and arts aspects that are integrated with the development of religious values; and (3) special activities, including; faith, prayer/way of worship, prayer, reading and understanding religious books, songs or religious praise, introducing fasting and introducing religious days or memorials of

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their respective religions. The strategy of cultivating religious tolerance through 5 (five) activities, namely: (1) the teacher introduces good traits, 2) the teacher introduces the nature of religious tolerance; (3) the teacher provides a stimulus so that the child thinks about good traits; 4) the teacher provides a stimulus so that the child thinking about religious tolerance, 5) teachers make children feel the benefits of religious tolerance. Based on the results of the study, it can be suggested to: (1) principals, in religious worship routines do not only pray together, but can be supplemented by other religious services such as the scheduled time each day for each religious practice in the place of worship. And it is best to instill a religious tolerance, the school has a special program as a program for developing religious worship, because this school has various religious students, (2) religious teachers should make RPPH and SOPs in religious class activities, (3) student guardians to be able doing religious worship activities conducted at school are also done at home, and 4) supervisors can build teachers in Widya Dharma TK PAUD to make learning tools and SOP (Standard Operating Procedures) on special religious lessons to be programmed systematically and guided.

Keywords: development strategy, religious worship, religious tolerance

1. Introduction

Humans are living things that are very different from other creatures or creatures in nature. Humans have advantages that are not possessed by other beings, namely good physical form (physical) and potential (spiritual) mind. Two advantages that exist in human beings that cause humans to have quality compared to other creatures or God's creation as a tool to develop themselves and manage this nature so that humans have a developed civilization.

Humans are living beings that are very different from other creatures or creatures in nature. Humans have advantages that are not possessed by other beings, namely good physical form (physical) and potential (spiritual) mind. This is explained in the Qur'an surah At-Tin verse 4 "*indeed We (Allah) have created man in the best possible form*". Humans have innate potential to have a righteous religious desire, which is the desire to be godly with the concept of *tahuhid* (esa). This is as the word of God in the Surah ar-Rum verse 30 "*then face your face straight to the religion of Allah; (still above) the nature of God who has created man according to that nature. There is no change in the nature of God (that's) straight religion; but most people don't know*".

Religion has 2 (two) dimensions, namely there are religions and religious values. According to Daradjat (2001) states "*religion is a faith that is believed by the mind, impregnated by feelings, and carried out in actions, words and attitudes*". While Sjarkawi (2008) states that "*the value of religion is a value derived from one's self-confidence in their God*". Arifin (2003) explains that "*the value of religion contains two aspects, namely normative and operative aspects*".

Religion is the *fithrah* (potential) that exists in every human being, thus every human being instinctively has a feeling of desire and need with religion. Likewise in the

child born of both parents he carries the sacred fithrah in him depending on his parents in instilling these religious values. This is as stated by the Prophet Muhammad. *"Every child is born in a state of fithrah. Then both parents will make the child become Jewish, Christian or Majusi"* (Hadith Shohih Bukhari no. 1296). Thus, religious devotion does not only arise when humans are adults, but naturally humanity has been imprinted in humans since childhood (children). This can be seen from the attitudes and behavior of children who like to imitate their parents when worshipping. Indirectly the child has a sense of desire with the worship behavior that people do the child who likes and is good at imitating the behavior of parents or adults is a child at an early age.

Early children based on their growth and development are divided into 4 (four) levels based on the age of the child, namely first, infancy from birth to 12 months second, toddler age 1-3 years, third, preschool age 3-6 years, and fourth, early school years (elementary school) 6-8 years. Early childhood development must be aimed at instilling the fundamentals of full life for children, namely the development of religious-moral, cognitive, physical-motoric, language and art values that are balanced as the basis for a complete personal formation (Hartoyo, 2004).

The concept of early childhood in an age perspective called early childhood, there are some differences. According to the 2003 National Education Law *"the notion of early childhood is children who are in the age range 0-6 years"*. According to NAEYC (National Association for the Education of Young Children) children are in the age range 0-8 years. While UNESCO which has received approval from its member countries classifies education levels to 7 levels and is referred to as the International Standard Classification of Education (ISDEC). Early childhood education at the level set by UNESCO is at level 0 or equivalent to pre-school level for children aged 3-5 years (Sujiono, 2009). Based on some of these meanings, what we can take as a standard age for children called early childhood is aged 0-6 years, because it is guided by the policies of the Indonesian government to have similarities.

Early childhood education aims to develop aspects of potential that exist in children, in article 28 of Law number 20 of 2003 concerning the National Education System explained there are four elements that must be met in the development of early childhood, namely: (1) coaching directed to children from birth to six years of age; (2) early childhood development is carried out through educational stimuli; (3) assisting physical and spiritual (holistic) growth and development and (4) preparation for entering further education.

Early childhood education is focused on developing all aspects of the child's potential. Thus, children must receive the stimulus of all aspects of development, including: cognitive, language, social-emotional, physical-motor art and moral-religion. The most strategic aspect of early childhood development in the child's psyche is the moral-religious aspect of the child, because the child from the womb to birth into the world, his parents have been introduced to them with religious values. Education and the development of religious values in children from an early age are very important, because the development of religion in children is very much determined by education

and the experience they experience. Especially in the first growth periods from the age of 0-12 years. A child who at the time the child did not get a religious education and also did not have religious experience, then he would later mature will tend to negative attitudes towards religion (Daradjat, 2001). Meanwhile, according to Jalaluddin (2003) the introduction of early religious teachings is very influential in shaping religious awareness and experience in children. The existence of religious awareness and experience in children will shape the character, feeling, positive taste and personality that are very important for the life of the next child both personally and interpersonally. The value of religion as a standard of behavior serves to direct, control, and determine one's behavior.

Indonesia is a country with the majority of its citizens who are Muslim. But Indonesia is not an Islamic state using Islamic law as the only law to regulate the country. Indonesia is very rich with differences, both differences in ethnicity, race, culture, language, belief and religion. The basis of the Indonesian state is to give freedom in religion, namely Pancasila. Pancasila gives only the religious space that its citizens want to embrace, including Islam, Christianity, Catholicism, Buddhism, Hinduism, Confucianism and various beliefs. The Indonesian Constitution of 1945 states that *"every citizen is given the freedom to choose and practice his beliefs"* and *"guarantees all freedom to worship, according to religion or belief"*.

Based on the results of observations and interviews with the Principal of Widya Dharma TK PAUD, that any religious child may study at this school. This school is the only PAUD (Early Childhood Education) level school that has diverse or multi-religious students, including: Islam, Christianity, Catholicism and Buddhism. The percentage of students from various religions does not have the number of students from the same religion dominating more than 50%. The percentage of students based on religion is Protestant Christian 43% (41 students), Islam 23% (21 students), Catholic religion 19% (18 students), Buddhism 14% (13 students), and Hinduism 1% (1 student) This school provides general religious lessons in the class of children grouped with various kinds of religions and specifically in children's classes grouped according to their respective religions. There are two reasons that underlie this school is very good to provide religious learning to children, namely first, that early childhood is very important to be introduced about religion so that children are internalized religious values in children, both the values of doing good to others and values worship to God. Secondly, he taught religious learning to children, it is expected that children from an early age are accustomed to tolerance among their peers despite differences in religion.

The learning process in Widya Dharma Early Childhood Education when starting the lesson the children were told to pray, then all children prayed by praying according to their religion in an orderly manner. Then there is an interesting incident when praying together to begin learning, there are children who are Moslems who follow the way of praying for their friends who are Christians, then this Christian friend reprimands this Islamic child, that the way of praying is raising and open it.

Every Saturday the children of Widya Dharma PAUD are given religious lessons by each teacher who is of the same religion, including learning how to pray, pray and read praise/remembrance/greetings. In the religious learning process, children with enthusiasm and joy followed him, and his religious teachers also built a pleasant atmosphere in teaching their religious material. Then when the religious teacher introduces a house of worship or a place of religious worship, the teacher does not explain it verbally, but begins by showing pictures of places of worship, and the picture of the house/place of worship does not only introduce one religion to the class, but all other religious houses and places of worship are also introduced.

Based on the phenomenon, according to this researcher it is very interesting to be examined as a material for scientific studies on development strategies and religious tolerance. The focus of this study revolves around strategies practice of religion and strategy for planting religious tolerance in the ECD (Early Childhood Education) TK Widya Dharma Banjarmasin. The purpose of this study was to determine the strategy development of religious worship and strategy for cultivating religious tolerance in ECD (Early Childhood Education) TK Widya Dharma Banjarmasin.

Some studies that are relevant to this study. The results of the Adityasari's (2014) study that the learning strategies of Islamic religious values include: planners learning, organizing strategies, delivery strategies, and management strategies. Mulat (2012) research states that religious values inculcated in children based on Islam and General are the values of faith, values of worship, and moral values. While the religious values inculcated in children based on Catholic religion are the values of faith, the values of exemplary values of love, and values of togetherness. The method used is the lecture method, habituation, question and answer, singing, playing, demonstration, example, tourism, and sociodrama. Wafiyah (2012) describes the planting of religious tolerance values includes: (1) giving all students the opportunity to follow religious learning according to their respective religious understandings; (2) creating a tolerant climate in every learning (learning in difference, building mutual trust, maintaining mutual understanding, upholding mutual love); (3) deepen the related material (tolerance). Soryani (2015) mentions the results showed that the efforts made by the principal and teacher in instilling tolerance through school policy, habituation by familiarizing students to shake hands with the teacher and pray according to their respective beliefs and beliefs, exemplary by way of example of tolerance to students, conditioning inside and outside the classroom, spontaneous activities carried out when the teacher encounters students who are intolerant of others, helps students see equality, trains students to see differences early, and integrates in subjects.

2. Methods

The approach in this study uses qualitative methods, namely research in the habits of social science clusters which in principle are based on direct observation of researchers with the object under study in the context of language and structure according to the

place under study (Moleong, 2014). This type of research is included in field research, namely research to explore and explore social objects in this case is the object of the scope of education comprehensively so that it can produce an organized scientific study (Azwar, 1999).

Subjects of this study were religious teachers in Widya Dharma TK PAUD, consisting of 5 (five) people, namely 1 Islamic teacher, 2 Christian religious teachers, 1 Catholic religious teacher and 1 Buddhist teacher. While the object of this research is the strategy of developing religious worship and religious tolerance.

Explored in this study are first the main data, namely the strategy of developing religious worship and the cultivation strategy of religious tolerance. While supporting data, including: school profile, vision and mission, facilities and infrastructure, teacher and student data and school environment. There are types of data in this study, which are sourced from informants and documentation. Data collection techniques through: interviews, observation and documentation

Interviews are the activities of researchers talking and asking related people who can produce complete information building so that the desired data and facts are obtained (Arikunto, 2002). Observation is an activity in digging and completing facts directly in the field by the way researchers observe what happens by documenting it or noting the phenomena that actually occur. (Nasution, 2006) Documentation is a proof of data that has occurred in the form of notes, pictures, or works in the form of physical. Documentation techniques are used by researchers aiming at completing data obtained from the results of observation and interview activities (Sugiyono, 2009).

In analyzing the data that has been collected the researchers used the analysis of Milles and Huberman (1992) relating to the strategy of learning religious worship and religious tolerance by reducing data, presenting data and drawing conclusions. In checking the correctness of the data (validity) this study uses triangulation from interview techniques, observation and documentation. Triangulation is a technique in measuring and measuring the level of strength from the truth of a result of information or data as a comparison. Therefore, checking the data in this study uses source triangulation and technical triangulation. (Moleong, 2014) Source triangulation is a validity technique that is proposed to explore the truth of information by asking several people. Thus triangulation of sources uses different sources with the same data collection techniques. While triangulation technique is a validity technique that is used in extracting data and facts from the same source but the data collection techniques are different in order to become a checking material whose degree of confidence is strong (Nasution, 2006).

3. Results and Discussion

3.1 Strategy for the Development of Religious Religion in Kindergarten Early Childhood Education Widya Dharma

Learning strategies in the learning process are very important as a guideline component in the planning stage and the implementation of learning to achieve goals. As stated by Suriansyah and Aslamiah (2011), that scientific experts make the learning strategy component as a material of thought in learning technology, as Degeng argues to classify variables as the main components, namely: goals, choice of actions and constraints. While Reigeluth put forward about the variables, including: teaching conditions, fields of study, learning strategies and teaching outcomes.

Strategy for developing religious worship in Widya Dharma TK PAUD through 3 (three) development activities, namely routine activities, integrated activities and special activities. This supports the results of the study by Hakim (2016) that the teacher's efforts in developing religious values and morals in PAUD through routine learning strategies, integrated learning strategies and special learning strategies.

A. Routine Activities Routine

Activities in instilling religious worship in Widya Dharma PAUD are praying. The activity of praying is done by children together or in congregation. in 3 (three) activities, first pray when they want learning to start, second when they want to eat together, and third when they want to go home. Because students in one class are of various kinds of religion, including children who are Muslims, Christians, Catholics and Buddhists. So the prayer question is to use words or sentence requests in general so that all religions can join prayer together. But even though the contents of the prayer are the same as the general request for attitudes/ways of praying, the children are adjusted to their respective religious attitudes. The findings support the results of Nurkhasanah's research (2014) states that there are several activities carried out in developing children's religious values at centers of worship, namely knowing God (faith), habituation of worship activities after before and after activities, worship on time, understanding behavior noble like honest, merciful, polite, responsibility and so forth.

When viewed from the ECD curriculum, the learning of religious worship is listed in the KI (Core Competency) and KD (Basic Competency), namely KD (3.1) Children can get to know daily worship activities and KD (4.1) Children can do daily worship activities with adult guidance. If you see KD in the aspect of religious worship above shows that, the child is expected to know or know about the religious worship he adheres to. Then the child is expected to be able to carry out daily religious worship activities or can be said to be a religious routine every day. Every religion must have daily routine worship that must be done. Because in Widya Dharma PAUD these children are from various religions, the daily routine worship that is accustomed to in this school only prays. This is not wrong, because every religion praying is an activity of religious worship that must exist in all religions. The strategy of developing religion

through routine activities should be defined as a habit program that is consistent with children's integrated learning activities that are inseparable when developing the ability of aspects of child development through daily learning activities (Hidayat, 2009).

B. Integrated Activities

The learning process in Widya Dharma PAUD is designed with integrated activities between all aspects of child development, both moral-religious, social-emotional, cognitive, language, physical-motoric and artistic aspects. Every learning of a theme is always contained in the element of moral-religious values. This shows the existence of integrated activities between any aspects of development and moral-religious aspects. These findings support the results of Zakiah's research (2014) which states that integrated learning activities (integrative) are models in cultivating religious and moral values in early childhood.

The strategy of developing religion in integrated activities is the activity of developing religious values that are integrated with the development of other aspects, including: cognitive, social-emotional, language, physical-motoric and artistic aspects. In the curriculum known as Integrative Curriculum. Therefore, the strategy of developing religion in this integrated activity must be compiled and clearly stated in the curriculum concept in PAUD formulated in the RPPS (Semester Learning Implementation Plan), RKM (Weekly Activity Plan) and RKH (Daily Learning Implementation Plan) (Hidayat, 2009).

C. Special Activity

In Widya Dharma PAUD has an exclusive program to provide religious study services to children according to their respective religions.

a. Islamic Religion of Classes

Religious worship in Islamic religious classes, including: faith in God, memorizing daily prayers, memorizing short surahs of the Qur'an, reading iqra (knowing hurup and hijaiyah recitation). the practice of ablution, prayer, knowing fasting and commemorating religious holidays. These findings support several research results, namely the results of research by Gunadi (2013) which states that the formation of children's character is very effective with the method of reading daily prayers and short Qur'anic letters. Then the results of Fiahliha's research (2017) states that the learning of Islam in early childhood must be equipped with religious teachings that are useful for children, including; akidah, worship and morals.

How to introduce the concept of God to children, that is, songs with the contents of the song with the word Allah and show the number of God Esa and with stories that contain the explanation of the nature of God, the goodness of God and things that are not liked by God. The concept of God is cognitively abstracted by children, therefore to make it easier for children to know who is God, in a fun and effective way, that is with the singing method and story method. Introducing the concept of merit and sin to the child by exemplifying actions or good qualities that are explained to the child that if we

do good then we can get a reward from Allah, if doing bad deeds will get sin. Introducing ablution and prayer children are given learning in three stages of activity, first shown with pictures of ablution and prayer movements while singing songs about ablution movements. Both children practice it without water. The three children practiced it directly at a place of ablution using water and dressing, covering their nakedness using their daughter's mukena to give prayers. This shows that the Islamic religion teacher in teaching the procedure of ablution and prayer through stages that can be understood by the child from observing, then practicing and done in a fun way because while singing. There are several effective methods of religious learning in PAUD to be applied, including the results of Wartini's (2014) study stating that there are several Islamic learning methods that can be applied to early childhood, namely the method of tourism, conversation methods, demonstration methods, story methods and the singing method.

b. Christian Religion of Classes

Worship in Christian classes include: faith, prayer, praise, the word of God, New Year worship and religious holidays. The Christian religion learning material is adjusted to the momentum of the big days of commemoration of events that must be commemorated by Christianity and adapted to the learning of Christianity in Sunday school.

Christian religious education teachers are a profession whose main task is to educate, teach, guide, and train students to be able to grow spiritually. As a teacher of Christianity, must have qualities such as responsibility and discipline because as teachers of Christian religion must be able to develop attitudes, character, moral values and potential of students to become spiritually mature and have faith and obey the Lord Jesus (Groome, 2015)

Introducing God's concept to children in two ways, namely, first, with a story that tells about the goodness of God because it always gives grace. Second, by presenting the image of Jesus and the cross and accompanied by a song that mentions Jesus. This shows that the concept of God in Christianity can be concretized with visual forms of media, so it is very effective recognition of the concept of God by directly presenting or showing the picture. Introduce reward and sin by exemplifying good examples of behavior. The concept of sin is more to the term goodness than God, because in Christianity there is a term of redemption of do'sa. This finding supports the results of Nakamnanu's research (2017) that the role of the teacher of Christianity in addition to teaching is to exemplify good character as the character of Jesus. How to introduce praise worship by means of religious songs. introduce the contents of the Book by presenting a picture of Jesus whose contents describe the story of Jesus. Meanwhile, to introduce the big days of warning in Christianity by way of being explained according to the momentum of the time. This shows that the way the Christian religion teacher introduces religious worship is praise, scripture and holidays in a concrete and contextual form. Christian religious teachers must have effective methods to get attention and develop children's learning interests. The activity of the

process of learning Christianity must be spiritual by making itself an example of faith for children (Goleman, 2007).

c. Catholic Religious of Classes

Worship courses introduced in Catholic religious classes include: praise, daily prayer, understanding the contents of the Lord's Firm (al-Kitab), great days and fasting. How to introduce praise to children with how to sing and arrange Puzzle picture stories about Jesus' journey, introducing daily prayers usually by means of repetition of children imitating their teacher, introducing the contents of the contents of the Holy Scriptures in a way the teacher reads the words, tells stories and asking. And introducing the big days of warning Christianity usually children are introduced according to the momentum of the time, Introducing fasting in Christianity which is introduced to the age of early childhood is only limited to fasting or the term abstinence from doing things that are not good.

How to instill children in order to want to do religious learning activities, usually children are asked to come forward to train courage and habituation of children to do religious worship. The child is asked to say the word of God. These findings support the results of Najib's (2016) study that in instilling religious values in early childhood is the method of advice and habituation. In the method of advice advice is often given with a dogmatic approach and a reflective approach.

d. Buddhist Religion of Classes

Learning in the Buddhist class in Widya Dharma PAUD religious lessons taught include; faith, delivery or reading of the contents of the word of God, prayer, praise and fasting. In recognizing the concept of God the teacher displays a picture of God and is explained by all the characteristics of the Lord Buddha. To introduce the contents of the word of God in Buddhism by the way the teacher reads and also tells the contents that are the same as the contents of the Buddhist Book, and to introduce prayers and praises usually by repetition between the teacher and the child. And introducing fasting to children by telling the prohibition and advice of fasting according to Buddhism. Fasting in Buddhism is to refrain from eating animate animals. This shows that in introducing Buddhist religious teachings with visual/drawing methods, repetition of readings and explanations of prohibitions and suggestions in religion.

3.2 Strategies for Planting Religious Tolerance

Tolerance that is instilled in children from an early age is very important, because with children to know and understand tolerance as a guideline to behave and behave in the lives of everyday children (Zaini, 2010). This shows that the role of schools is very important in instilling the values of tolerance for students from an early age which is sustainable by developing a sense of mutual understanding and belonging to other religious communities.

Learning strategies in instilling religious tolerance in Widya Dharma PAUD in Banjarmasin City through several activities, namely, first, teachers apply good qualities in general. Both teachers affirm the nature of religious tolerance. Third, the teacher

makes children think/understand with good qualities. Fourth, teachers make children think about the nature of religious tolerance in ways that children are stimulated to respond or speak. Fifth, teachers make children feel the benefits of the nature of religious tolerance.

The findings above are in line with the Director General of PAUD Guidelines (2015) that there are 5 (five) steps that need to be considered in instilling an attitude in children, namely first, the child is introduced to the behavior and values that are good and should (knowing the good). Second, children are invited to discuss to think about and understand why this is good and that is not good (thinking the good). Third, children are invited to feel the benefits if good behavior is applied (feeling the good). Fourth, children are invited to do good behavior (acting the good). Fifth, children are accustomed to applying good behavior at every opportunity (habituating the good).

A. Teachers Introduce Good Attributes

In instilling tolerance in general in Widya Dharma PAUD first by introducing good qualities to children by habituation, advice on incidental incidents and giving advice during religious studies in religious classes and in general classes. This shows that, the teachers in introducing the nature of tolerance of religion first introduce good qualities in general to the child so that the child knows where the good traits are to be done and which qualities are not good that must be abandoned.

The above findings support the results of Kutsianto's (2014) research on routine activities carried out by early childhood every day by the habit of carrying out religious activities, which will shape the child's character. This is also in accordance with the results of Zuriah (2011) research that the early childhood development is guided by the teacher by obeying the rules of school, so the child will be able to behave in an orderly manner.

Incidental or spontaneous activities are usually done when the teacher knows the child's attitude or behavior that is not good, such as a child receiving or giving something to another person with his left hand, asking for something by shouting and so on. If the teacher is aware of the child's attitudes / behaviors, it should be spontaneously given understanding and told how to behave well. For example, if you receive or give something, it must be your right hand and say thank you. Likewise, if you ask for something, it should be polite and not shouting (Zaman, 2010).

B. Teachers Introduce the Nature of Religious Tolerance

The teacher's way of introducing the nature of religious tolerance to children in Widya Dharma PAUD through habituation and advice. Habits that children do to get used to religious tolerance are by praying together with their individual prayers according to their religion, helping each other, helping each other and sharing with each other when children have more food for their friends. And the other way is that teachers give advice to children to always respect their friends in different religions when they pray differently, don't mock or mock for physical differences. These findings support the

results of research by Wulan (2015) that the way to instill the values of religious tolerance in children in school is by habituating help to each other without distinguishing religious backgrounds. And also supports the results of the research Rini (2015) states that the cultivation of religious values in children in school with habituation methods and methods of advice. In learning strategies to emphasize attitudes or morals to children can not be by giving understanding of cognitive development. Because the developer's aspect of attitude is the formation of personality rather than intellectual development. This theory was conceived by Mc. Paul who gave birth to an informed learning strategy of consideration (Sanjaya, 2008).

C. The Teacher Makes Children Understand the Good Attributes

Teacher makes the child able to think or understand the good qualities by means of observation, role playing and advice. First, the way of observation, for example children are presented with pictures of a clean and dirty environment, children are asked to respond about the picture of the environment, children will enthusiastically speak that this picture is clean and this picture is dirty. Secondly, playing a role in the socio-drama method, for example children are asked to play good and evil characters. Third, giving advice when in class, for example children before leaving the class to go home, the child is advised not to hit his friend, not to litter, must saliman with teachers and parents and protect the environment or objects around us.

D. The Teacher Makes Children Think about Religious Tolerance

Teachers make children think or understand tolerance through giving explanations, field trips and explanations of incidental events. First, the method of giving an explanation is that the teacher explains that in living and making friends with various religions and praying with different attitudes every day, it should be able to accept religious differences. And also explain the good qualities of the same God taught by all religions without explaining God's differences between religions with one another, for example God is the one who provides sustenance, health, gathered in school with friends. Second, the method of field trip is that the child is taken to a miniature room whose contents describe various religious places of religion both Islam, Christianity, Catholicism and Buddhism. Third, the way to explain incidental events is that if there is a child responding to a different way of life from another child or friend based on religious or halal and prohibited suggestions and suggestions, the teacher must provide an explanation of the incident so that the child understands why this child's religion can and cannot be done and why in other religions children or friends may and should not be done.

The above findings reinforce the results of Zaini's research (2010) stating that the way to instill the nature of religious tolerance to early childhood by means of children is introduced to various kinds of major holidays commemorating all religions. Then Zaini (2010) also stated that in instilling the values of tolerance to children must first the teachers have the same understanding in determining learning strategies so that they

have the same perspective and have firm determination in order to strengthen the planting of tolerance values in early childhood.

In the attitude or moral learning strategy there is a flow that considers that the strategy in instilling aspects of attitudes to children through the development of cognitive levels. This strategy is called an apective learning strategy with cognitive development. This strategy was conceived by a developmental psychologist, Kohlberg. This attitude learning strategy theory with cognitive development was inspired by the thoughts of Jhon Dewey and Piaget who argued that based on the process of cognitive restructuring which gradually gradually progressed in accordance with the growth and development of man himself. According to Kohlberg, human morality develops through 3 (three) levels, namely conventional, conventional and postconventional. But the level that is appropriate for early childhood by age is preconventional level (Ormrod, 2009). According to Piaget, children think about morality in two ways/stages, namely heteronomous (age 4-7 years) in which children consider justice and rules as traits (environment) that are unchanged and free from human control, and autonomous ways (age 10 years and over) where the child has realized that the rules and laws are created by humans (Hidayat, 2008).

E. Teachers Make Children Feel the Nature Benefits of Tolerance

How to make children feel the benefits of religious tolerance through habituation and reminding. First, how to habituate is that children are accustomed to sharing food with their friends, lending toys to friends and playing together without differentiating their religion. Second, how to remind each other that teachers and children remind each other when there are children who are not suitable in carrying out worship activities as per their religious rules.

The above findings corroborate the results of Faiqoh's (2015) study stating that early childhood is accustomed to respecting and respecting the differences among their friends. Then the child will accept the difference to have a high social concern for the people around him. The cultivation of the nature and behavior of tolerance can be done with 3 (three) approaches, namely the first individual (personal approach). Second, group approach (interpersonal approach). Third, the classical approach. While the method used in the realm of implementation can use story methods, lectures, simulation games, question and answer, discussion, and independent assignments.

Tolerance becomes very important for the continuation of the interaction of child social friendship, especially in early childhood, because early age children are very friends (social). Therefore, the cultivation of tolerance for children is important in the process of education in schools. This is in line with the opinion of Haricahyono (1995) that the purpose of developing tolerance among children in school is as a vehicle for training so that children can behave extensively towards the surrounding environment.

4. Conclusions

Based on the data from the research that has been presented and analyzed regarding the strategy of developing religious worship and religious tolerance in PAUD Widya Dharma Banjarmasin City, the following conclusions can be drawn.

1. The strategy for developing religious worship in Widya Dharma PAUD is divided into 3 (three) development activities, namely routine activities, integrated activities and special activities. The routine activities that children do every day are praying together with 3 (three) activities, first praying when they want to learn, second when they want to eat together, and third when they want to go home. The language of prayer used is Indonesian, English and Mandarin. Integrated activities, namely every activity in the development aspects of social-emotional, cognitive, physical-motoric, language and arts development integrated in the activity with aspects of religious values. And special activities namely religious learning that is given exclusively according to the religion of each child in one week, including; faith, prayer/way of worship, prayers, reading and understanding religious scriptures, religious songs or praise, introducing fasting and introducing religious days or remembrances of their respective religions.
2. The strategy of cultivating religious tolerance in Widya Dharma PAUD through 5 (five) activities, namely the first teacher introducing good qualities. Second, teachers introduce the nature of religious tolerance. Third, the teacher provides a stimulus so that the child thinks about good qualities. Fourth, the teacher provides a stimulus so that children think about religious tolerance. Fifth, teachers make children feel the benefits of the nature of religious tolerance.

The teacher introduces good qualities with children through habituation, advice on incidental events and explanations. First, the way of habituation is that the teachers do habituation which every day is carried out by children such as; pray, throw garbage in its place and share and help friends. Second, how to advise incidental incidents when there are events that are experienced by a child, with the incident the child can know which is good and what is not good. Third, the method of explanation/lecture when learning religion in religious classes or during general classes. The teacher introduces the nature of religious tolerance with children through habituation and advice. First, how to habituate is by praying together with the attitude of prayer each according to the religion adopted by children and children habituation to help each other, help each other and share with each other when children have more food to their friends. Second, how to give advice that teachers give advice to children to always respect their friends with different religions when praying different attitudes, do not mock or mock each other for physical differences.

The teacher makes the child able to think or understand the qualities both by observation, role playing and advice. First, the way of observation, for example children are presented with pictures of a clean and dirty environment, children are asked to

respond about the picture of the environment, children will enthusiastically speak that this picture is clean and this picture is dirty. Secondly, playing a role in the socio-drama method, for example children are asked to play good and evil characters. Third, giving advice when in class, for example children before leaving the class to go home, the child is advised not to hit his friend, not to litter, must salaman with teachers and parents and protect the environment or objects around us.

The teacher makes the child think or understand tolerance through giving explanations, field trips and explanation of incidental events. First, the method of giving an explanation is that the teacher explains that in living and making friends with various religions and praying with different attitudes every day, it should be able to accept religious differences. And also explain the good qualities of the same God taught by all religions without explaining God's differences between religions with one another, for example God is the one who provides sustenance, health, gathered in school with friends. Second, the method of field trip is that the child is taken to a miniature room whose contents describe various religious places of religion both Islam, Christianity, Catholicism and Buddhism. Third, the way to explain incidental events is that if there is a child responding to a different way of life from another child or friend based on religious or halal and prohibited suggestions and suggestions, the teacher must provide an explanation of the incident so that the child understands why this child's religion can and cannot be done and why in other religions children or friends may and should not be done.

How to make children feel the benefits of religious tolerance through habituation and reminding. First, how to habituate is that children are accustomed to sharing food with their friends, lending toys to friends and playing together without differentiating their religion. Second, how to remind each other that teachers and children remind each other when there are children who are not suitable in carrying out worship activities as per their religious rules.

4.1 Suggestions

Based on the findings of the research results that have been described previously, the researcher gives suggestions to:

1. TKUD PAUD Principals. Widya Dharma should be routine activities in religious worship not only prayer together, but can be supplemented by other religious services that are done every day, for example there is a scheduled time each child's day to practice each religious prayer in a miniature place of worship. And it is better to instill the nature of religious tolerance. The school has a special program as a program for developing religious worship, because this school has students with diverse religions. So there must be a special program to develop the habit of diverse tolerance children in a comprehensive and consistent manner.
2. Kindergarten PAUD religious teachers. Widya Dharma should make learning tools (RPPH) and SOP in special religious class activities. Because the special

activities of religious classes held on Friday are also included in aspects of PAUD curriculum development that must have learning planning documents so that teachers in implementing learning have guidelines and systematic.

3. Guardians of students/parents in order to be able to do the habit of religious worship activities conducted in school are also carried out at home, including; pray when doing activities, faith in God, faith in reward and sin, how to worship, listen and read the contents of the Scriptures, fasting and respecting people of different religions.
4. School supervisors can build teachers in Widya Dharma PAUD to make learning tools (RPPH) and SOP (Standard Operational Procedures) on special religious lessons to be programmed systematically and guided in the content of the material to be taught to children.

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